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whereas its opposite, the sublime, is the application of the infinite to the finite. "Humor annihilates not the individual, but the finite through the contrast with the Idea." Vischer makes humor to be *Selbstverlachung*, and adopts Jean Paul's theory in general. "*Der Humor treibt immer Metaphysik.*" Ruge speaks of a "*Begnädigung der Welt durch Liebe*," and Lorms of a groundless optimism. Solger says that humor seeks in the most temporal and the most sensual the whole power and meaning of the divine, and Müller approves of the dictum. Lazarus speaks of the "*potenzirtes Nichtige*" in humor and makes it a conflict between the understanding and the feelings. Müller himself adds little or nothing to the better comprehension of the subject.

ARTHUR ALLIN.

Notice sur le Laboratoire de Psychologie de l'Université de Genève. Par Prof. TH. FLOURNOY. Genève, Librairie Ch. Eggemann & Cie., 1896.

This pamphlet is an elaboration of the notice written for the *Histoire de l'Université de Genève*, published under the auspices of *Société Académique* and the University Senate in connection with the National Swiss Exposition in 1896. It contains a brief history of the psychological laboratory at Geneva since its inception in 1891, a statement of its present resources as to equipment, books, periodicals, etc., including a full list of apparatus, a list of the publications already issued by the laboratory, and an epilogue containing arguments in justification of founding a special chair of experimental psychology at Geneva and its future possibilities in coördination with the other sciences. The record of the Geneva Laboratory under Prof. Flournoy's charge has been most creditable.

THEODATE L. SMITH.

Observations sur Quelques Types de Réaction Simple. Par TH. FLOURNOY. Genève, Librairie Ch. Eggemann & Cie., 1896.

This contribution to the psychology of reaction time, a pamphlet of forty-two pages, is a report of studies made in the Geneva Laboratory during the years 1892-96. The author does not enter into the controversy between the adherents of Lange's theory and the Leipzig school, represented in this country by Profs. Baldwin and Titchener, but proposes to indicate the various individual types of reaction which have been brought out with more or less clearness by the reaction measurements in the Geneva Laboratory. In the course of four years Prof. Flournoy has accumulated some 25,000 reaction times, taken upon seventy students of both sexes, and ranging from 2,000 to not less than fifty for one individual. The d'Arsonval chronometer, for which a great advantage in saving of time is claimed, was used in preference to the Hipp chronoscope for the majority of these measurements. The principal aim of the research was to observe the *influence and direction of attention* upon the quickness of reaction times, and the time measurements were taken in the form of comparative series, where this factor alone is varied, all other circumstances remaining the same. Two successive groups of twelve reactions each, executed under the guidance of a certain mental orientation, *i. e.*, sensorial, visual or motor attention, adopted by the subject at the beginning of each series, were taken, the groups being alternated to eliminate the slight effect of fatigue. The two groups were separated by an interval of a few seconds in order to allow the readjustment of attention by the subject. Only simple reactions were used, no reactions with choice being included in the report. Apart from mixed cases, the author finds among his subjects four distinct types, which he clas-

sifies under the following heads: 1. Motor type, including the natural motor type and the artificial motor type, *le type moteur forcé*. 2. The central type. 3. The indifferent type. 4. The sensorial type, subdivided into visual-motor (*visuomoteur*) and kinæsthetic-motor (*kinésomoteur*).

The term central attention is adopted from Dr. Martius, who employed it in regard to complicated reactions to designate the case where the thought, instead of acting exclusively upon the idea of the sensorial signal or that of the responsive movements, concentrates itself chiefly upon the associative connection of the signal with the corresponding movement. The observations on which the author has based his classification consist of a series of individual studies, for which he states the quantitative results, attaching, however, even greater weight to the introspective reports of each subject, which form a marked feature of the work and include a minute and careful account of the bodily signs of the different kinds of attention and inner speech (*langage interieur*). This introspective study gives to the work a freshness and interest usually lacking in studies of reaction times.

THEODATE L. SMITH.

Kritische Psychiatrie. Von DR. MAX HERZ. Wien, 1895, pp. 124.

Dr. Herz gives us here some "Kantian wien in the disturbances and misuse of the pure speculative reason." He would make the doctrine of the pure reason useful for psychiatry. Since Kant, as Schopenhauer remarks, recognized the human mind as a machine, took it to pieces and showed, to speak popularly, how the wheels go round, there have been countless volumes written in the same spirit upon the same subject, but this "*ineinander greifendes Räderwerk*" has always been considered as working normally. Dr. Herz tries to show how the machine works *abnormally*, disease being, as Krafft-Ebing remarks, only function under abnormal conditions. Hence the name, the Critical Psychiatry. Accordingly Meynert is termed the Locke of psycho-pathology, because of his Kantian philosophical tendencies. The work deals largely with an exposition of the *Kritik d. r. Vernunft* and with the application of psychiatric cases to fit and illustrate it. He treats of the disturbances of general logic, of the "*Erkenntnisvermögen*," of apperception, of concepts, and of the ideas (pathological cosmology and pathological theology).

The author shows much acuteness and learning, but, nevertheless, the work appears to bear no fruit. Psychology has grown since Kant died, and Dr. Herz's *psychology* is too full of Kant's *Erkenntnistheorie*, "faculties," separate mental water-tight compartments, "*ruhende Ich*" and other wreckage to make it an advance in present psychology or psychiatry.

ARTHUR ALLIN.

Die Philosophie des Selbstbewusstseins und der Glaube an Gott, Freiheit, Unsterblichkeit. Systematische Grundlegung der Religionsphilosophie. Von DR. GÜNTHER THIELE, Berlin, 1895, pp. 510.

This large volume on the philosophy of religion from a German professorial chair in Königsberg does not propose to treat religion from the standpoint of anthropology, psychology or the historical development of culture, but proposes to justify epistemologically and philosophically, the religious belief in God, freedom and immortality. The need of such is all the greater, since, according to the author, it has come to such a pass that the ordinary lay-